

Reading Capital

By Shomit Sirohi

I. Elipses of Capital

The dialectical turn with Marx is to grasp that capital is in fact poetic in the Early Marx, which then is the love for black people missing in it – which then is an elipses in Sirohi – that poetic forms of life exist in capital, as dialectical as – need, negation of negation and labour which then is need for a job, negated by offices which is in turn negated by entrepreneurs which in turn is negated by a shopping plaza which in turn is negated by capitalist firms which is then negated by in another direction all the elements of the totality which then is forms of life which is also a system of life which then is mediations of use-value and types of shopping complexes and even different runs of in fact workers and working class politics all of this then is contours of hotels, and types of hotel forms – all of this then is need.

II. Music of Capital – Why I sing in Music – Literary voices

One literary voice is in fact the depiction of the voice of Raymond Chandler – the car-voice and then the movement of roads, which then has traffic-voice and then a literary-voice on a phone which then is a number of voice readings of in fact living in a housing area and even developing types of money-capital and cash flows of in fact labouring-voices – this is called the many voices of Karl Marx.

III. Empiricism in Banaji

The cross-section of course of different modern lives – which then is the totality – why the totality is then with structures, unfolding structures and forms and unfolding forms is because – re-presentation of the totality is then the meaning of a Greimas Square with Utopianising.

Banaji studies two levels – the unit of production and the whole thing it does – like a plantation, a company's unit of labouring in the plantation and the companies threads of trade with Britain and this then totalises and sketches the whole of the poorest capital called tea labouring – this then criss-crosses with cities, and advanced cities and countrysides and can be captured as history and vertical and horizontal cross-sections.

IV. A Note on Cornel West and Slavoj Zizek

In fact Zizek argues – the ideology of capital and state then is that it mystifies the free flow of life that is then the totality which meticulously means that we are free and free to live life because in fact capital is a greimas square which depicts all of this as the complexity of capital and its forms and surfaces of society which then just has to be maintained by a bureaucrat which is all that one has to do which though is also the nature of a Le Corbusier city to keep it arcades and empty of far right citizens which is further simplification in India – just imagine then the whole city to be thriving in many different directions of life – just the form of capital – just the arcades project which then according to Raghuvendra Sirohi requires to be maintained in deep classifying works on Sirohi – that he is just the person who will order a whole living economics by Lefebvre for us to do laws and commerce on – in a sense the deep mystification Cornel West and I argue is the ideology of black lives being excluded from this life and style of commerce – with the additional joke – come and see us now.

I mean in a certain metaphysical tradition Hegel is read with in fact shops and that then is spiritual philosophy with commodities or even types of notebooks and forms of critique of the

commodity-form which fortunately is full of theological nicities – capital is and will be – a form of life or system of life with aesthetic production, administration and laws and bureaucracy.